

The True Witness AND CATHOLIC CHRONICLE. PRINTED AND PUBLISHED EVERY FRIDAY

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MONTEAL, FRIDAY, DECEMBER 4, 1874. ECCLESIASTICAL CALENDAR. DECEMBER—1874. Friday, 4—Fast. St. Peter Chrysologus, B. C.

NEWS OF THE WEEK. The Spanish Republicans, if we may take their own word for it, are about to bring the Carlist war to a speedy and successful conclusion.

MR. GLADSTONE AND THE VATICAN DECREES. "Hunc invenimus subvertentem gentem nostram, et prohibentem tributa dare Caesari, et dicentem se Christum regem esse. We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ the King."

Such in substance is the charge that is urged today against Christ's vicar on earth; such in substance is Mr. Gladstone's last diatribe against the Church and her children.

The bill of indictment which Mr. Gladstone prefers against the Church is a lengthy one. The journals give the following concise summary of the charges which it contains:—

1. That Rome has substituted for the proud boast of semper eadem—always the same—a policy of violence and change of faith. 2. That she has refurbished and paraded anew every rusty tool she was fondly thought to have disused.

Well! we must admit it, we are guilty. We do not profess an unlimited allegiance to Caesar. We will give to him indeed every thing that is his due; but we will neither give him that which is not his due, nor will we allow him to be supreme judge of what is his due.

of Protestantism, was the proud boast of the Puritans; of the men who are still held up in Protestant histories, to the admiration of all generations as the champions and martyrs of religious liberty; of Knox and Melville, of the Pilgrim Fathers, and the Covenanters of Scotland.

So far, and so far only, is the charge of disloyalty urged against us true. Were we to profess an unlimited allegiance to our civil rulers, we should be but as the Jews, who, when they were about to crucify the Lord, with one voice cried out—"We have no King but Caesar."

It would be more to the purpose were Mr. Gladstone, instead of dealing in vague generalities, to descend to particulars, and to cite one single instance in which fidelity to the "Vatican Decrees" had entailed disloyalty to the lawful behests of the civil ruler.

More than this: Mr. Gladstone knows, Bismarck knows, all men know, that when the evil day does come, as come it must—and that perhaps very soon—when the foundations of every throne shall be shaken, when society shall be convulsed, and menaced with dissolution, it will not be from the Catholic Church that the storm will proceed.

Shall we notice the reproach of having by our submission to the Church made sacrifice of our moral and mental freedom? Here too in one sense we must plead guilty,—if by moral and mental freedom Liberals mean immunity from those restraints which morality and revelation impose upon us.

So also, if it be "mental freedom" to reject revelation; or whilst professing to accept it, so to interpret it as shall suit our individual caprices, then indeed we lay no claims to such freedom.—This mental slavery with which Mr. Gladstone reproaches us, is just what Freethinkers in religion and Rationalists urge against all who accept any of the peculiar doctrines of Christianity—the Incarnation, the Trinity, the Resurrection, Miracles, and the Inspiration of Scripture.

But how is it as Sir George Bowyer well puts it, how is it that, if the Vatican Decrees be so fraught with peril to the State—Mr. Gladstone has not long ago denounced them, and put the nation on its guard? Several years, during a great part of which he was first Minister of Great Britain, and therefore more particularly bound to watch over the interests of the Empire, have elapsed since the promulgation of these Decrees; yet it was not until he was out of office, and his popularity was on the wane, that Mr. Gladstone deemed it his duty to put the nation on its guard against this last Papal aggression.

"We have troubles," says the London Times alluding to the religious troubles of the day—"we have troubles nearer home, and we should be grateful for the guidance of some Statesman with a spirit of firm confidence in modern principles, and a steady hand in dealing with temporary and passing reactions. If Mr. Gladstone could convince us that he possessed a calmer temperament, he could do far more to win our confidence than by his present revival of an obsolete cry."

PROTESTANT CIVILISATION. England it is admitted stands first amongst all the nations of the world, not only in civilisation, and purity of religion, but also because of its proficiency in the noble and manly art of kicking.—This has been reduced to a science in England; it rejoices in technical terms, as do the arts of boxing, of wrestling, and of fencing; but if practised, as is often the case with clogs on the feet, it is styled "purring."

spirits—to set upon some feeble old man, or helpless woman; to knock him, or her down; to kick out their victim's eyes, when by a way of a joke it is their custom to pour lime into the sockets, and to indulge in other humorous practices of a similar nature. This, in this age of progress and enlightenment is the favorite and most common pastime of your genuine Great Briton; and indeed so universal is this practise becoming, that the attention of the press is directed to it, and it is seriously asked whether there be no means by which the ever increasing brutality of the people of the land of the "open bible"—of the land which sets itself up as an example to all others, which sends its missionaries to the heathen of India, and its Soupers to the poor blinded Papists of Connemara, can be held in check.

"There is no other country with any pretensions to civilisation"—says a late number of the Saturday Review—"where such scenes are enacted as are daily reported" in the British press. The records of brigandage in Italy, of Thuggism in India, of the late murders at Ravenna by the secret societies, of the lawlessness of the most lawless district of the great American republic, furnish us with nothing so terrible, so repugnant to humanity as do the daily columns of the London Times and other English papers.

Is this language exaggerated? Again we quote from the same English Protestant paper:—

"Some workmen at Oldham get into a wrangle with an old man in a public-house, and one of them strikes him. Somebody remonstrates and says it is a shame, and for this he is kicked to death with clogs. This was the second murder of this kind within a short period, and a third followed immediately afterwards; a man who had rebuked some disorderly fellows in a public-house being knocked down by one of them, while another kicked him in the scientific manner which is locally known as the 'running punch.' Six colliers of St. Helen's went about smashing windows and doors in a drunken frolic, and at length broke into a house and occupied by an old man of eighty and his wife. They thrashed and kicked the woman, knocked out one of the old man's eyes filled the bleeding socket with lime, stuffed lime down his throat, and finally emptied the rest of the bucket over his head.

Another leading London journal, the Pall Mall Gazette, gives the same testimony; and in an article headed "The Rough Terror"—to denote the state of constant dread in which women, and children, infirm and aged persons pass their days in civilised Protestant England of the nineteenth century—it discusses the question whether nothing can be done to establish some security for life and limb in these districts where this Rough Terror mostly prevails.

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"It is worth while to consider a little further what is the condition in which large sections of the English people habitually live as regards safety of life and limb. In the first place the dangers to which they are exposed in these respects are greater than they used to be. Under the influence of an imperfect civilization a new class of offenders has grown up. There was violence enough formerly, but it was not exercised by preference on those who were least able to defend themselves. In other words, it was violence, not brutality. It was prompted by rage, or greed, or passion of some kind, not by a base pleasure in inflicting suffering. A man beat his enemy or his unfaithful wife; he did not reserve his blows for the poor drudge who offers neither provocation nor resistance.

the part of those who administer the law to regard assaults committed in a state of drunkenness as more venial offences than assaults committed when sober; there is every inducement to a man who proposes to gratify his taste for brutality to stimulate and protect himself at the same time by a little preliminary drinking. In the second place the means of protecting themselves against violence possessed by the peaceable members of the community are much fewer than they used to be. This is an inevitable result of increasing civilisation. The work of protection, instead of being done by each man for himself, is delegated to officials. At first this is done for convenience sake, to save men from being called at any moment to lay down their work and take up their weapon. But by-and-by it is done from necessity, because men have ceased to learn how to defend themselves. In new countries protection by officials is often very imperfect, and where this is discovered before the inhabitants have lost the habit of self-defence there is a hurried return to it in the shape of an application of lynch law. In England the machinery for lynch law is wanting, otherwise it would have been applied long ago in Lancashire. In the rough terror we have to deal with an evil applying partly to particular districts and partly to particular classes. In Lancashire, for example, the rough maims or murders as it suits his fancy, the victim being as often a man as a woman; the only requirement in the former case being that he shall be old, and consequently not likely to strike or kick in return, or that the assailants shall outnumber the assaulted in the proportion of at least three to one.

No doubt under bitter provocation horrid crimes are often perpetrated in Ireland in the shape of agrarian outrages; but these proceed rather from a distorted view of justice, than from the total absence of all moral sense. The evicted peasant feels that he is injured; he hears his wife and family crying for food; he sees his old home, the home of his fathers, which they and he by the sweat of their brows have erected amidst the barren bogs, ruthlessly destroyed; and believing himself to be unjustly dealt with, he seeks in the assassination of him who evicts him, for that redress which the law of the land cannot give. No one can justify this, for murder is always murder, always damnable, and to be abhorred of all men.—But even in murder, and in other crimes against life and limb, there are many degrees of brutality, and it cannot be denied with the above extracts from English papers before our eyes, that the Irish agrarian assassin at his worst, is far above the level of the brutal English murderer whose sole stimulant to crime seems to be the pleasure that he feels in inflicting pain upon the weak. As Catholics we cannot admit the Calvinistic doctrine of the "total depravity of human nature," but if it were possible for us to make an exception in the case of any, that exception should certainly be made in behoof of the roughs of Protestant England.

A GUIBORD CASE IN THE U. STATES. They manage some things better in the United States than we do here; amongst others, questions which deal with the relations of Church and State. Here is a case in point.

A certain woman, brought up and calling herself a Catholic, obtained a divorce from her husband from the civil courts; and, availing herself of this, contracted another matrimonial engagement with a man named Wynne, her first and only true husband being still living. Of course this second union was, in the eyes of God and of his Church, an adulterous union and mortal sin, cutting the sinner off from the Church.

"The Court of Common Pleas, Judge Collins presiding, to-day rendered a decision in the Catholic cemetery case, referred to in a former dispatch, refusing to grant the injunction applied for by John Wynne, to prevent interference by Father O'Reilly with the burial in St. Francis de Sales cemetery of Wynne's wife, a non-communicant."

The above we take from the Catholic Universe; and it will hence be seen that, in the United States, the principle that every religious denomination has the right of determining the conditions of church membership; of admitting to, and of rejecting from its fold, without let or hindrance from the State, is recognised and acted upon. We cite this case because of its many points of resemblance to the Guibord case in Montreal.

The conversion to the Catholic Church of the sister of the late Marquis of Hastings is announced. We are happy to have it in our power to announce that the health of Mgr. the Bishop of Montreal is improving.

The 10th inst. is the day appointed for the election of a member for the Western Division of Montreal.

Small pox is not increasing, but neither does it seem to be subsiding. Indeed until a thorough reform in the system of drainage be effected, and the City be thoroughly cleansed, we can scarce expect to see the mortality of Montreal sensibly diminished.

A Circular from His Grace the Archbishop of Westminster was read in all the churches of his diocese reminding the hearers that all who deny or do not cordially accept the doctrine of the Vatican Council respecting the Infallibility of the Pope, are thereby cut off from the Catholic Church, and form no part of her.

MR. GLADSTONE'S PAMPHLET. In the absence of the absolute text of Mr. Gladstone's pamphlet on "The Vatican Decrees in their bearing on Civilisation," it is unsatisfactory to write much. Taking however the Times resume as an ordinarily intelligent one, it may not be impertinent to glance rapidly at it.

Mr. Gladstone starts with reiterating certain assertions made in a former pamphlet—1st that Rome has substituted for the proud boast of semper eadem a policy of violence and change of faith; and 2nd that she has equally repudiated modern thought and ancient history.

These two propositions the Times acknowledges Mr. Gladstone "dismisses somewhat summarily"; which is very disingenuous in Mr. Gladstone seeing that they were the very propositions he was called upon by the Catholics of Gt. Britain, to prove. This striking of the question Mr. Gladstone excuses on the ground of their "belonging to the theological domain." Exactly; and if they therefore do not belong to a statesman to discuss; they certainly do not belong to a statesman to assert. If Mr. Gladstone had called his neighbour a blackguard, and when called upon to sustain the charge, excused himself from discussing it on the ground that it was an ungentlemanly expression, we hardly think he would escape the whip lash. But unfortunately for Mr. Gladstone, (like many other people who rely for success in a discussion more on the beauty of their diction, than the logical sequence of their argument) his third proposition had already somewhat nullified his first. He had said, "Rome has refurbished and paraded anew every rusty tool she was fondly thought to have disused." To our mind this "refurbishing and parading anew of every rusty tool," looks more like retreating on one's path than changing it. Mr. Gladstone seeks to sustain his 3rd charge of "refurbishing old rusty tools" by an appeal to the Syllabus. The first rusty tool which he instances as one which "she was fondly thought to have disused"—(that would have been a charge)—is the proposition against "the liberty of the Press." Now we strongly suspect that were Mr. Gladstone to consent to discuss this proposition with any of those Ultramontanes, for whom he appears to have such a holy horror—(he appears on principle to avoid discussion of matters of faith and morals as beneath a statesman)—he would find that any difference of opinion that existed between them was rather one of degree than of principle. Mr. Gladstone, as a statesman caring very little for faith, thinks the Press has liberty—(we should call it license)—to destroy Faith or uphold it, just as it pleases. The Ultramontane, reverencing Faith above all things, would argue against this dangerous liberty. So far they would totally disagree. But Mr. Gladstone as a statesman, and as finding within himself some relics of Christianity, and human propriety, would doubtless object to the Press preaching up infanticide, or any other of those innumerable phases of "modern thought" which are sapping all the teachings of ancient morality. Here he and the Ultramontane would perfectly agree; with this slight difference: that the Ultramontane's morality, as being founded on Faith, would be found somewhat more straight-faced than that of the English Protestant statesman. Mr. Gladstone, as a statesman, would further find on the Statute-Books of England a law of libel, further shewing, that the Government of which he so recently held the helm, acknowledged, both in principle and degree, the Ultramontane proposition of non liberty of the Press. The same may be said of the next proposition of the Syllabus, which Mr. Gladstone quotes as a "refurbished old rusty tool"—viz., "The non-liberty of conscience and worship." Here again will be found in Mr. Gladstone's own conduct the perfect accord which exists—(evidently without Mr. Gladstone knowing it)—between himself and Ultramontanism. If the Ultramontane objects to "liberty of conscience and worship," so does Mr. Gladstone—witness his pamphlet on Ritualism and his conduct in the House on the Public Worship Bill. The dispute then which Mr. Gladstone, omnivorous of Exeter Hall fame, has raised between Ultramontanism and himself, is evidently one only of degree, not of principle. In principles Mr. Gladstone and Ultramontanism are evidently in perfect accord. Mr. Gladstone, pursuing his theme turns up his hands and eyes in holy horror at the proposition (No. 7) that the Church may use force. Now this is very inconsistent of Mr. Gladstone, coming hot as he does, from the Premiership. To use force in things spiritual is surely as consistent as to use them in things political; and yet here is Mr. Gladstone as Premier, approved of the Coercion Bills for Ireland, holding up his hands in holy horror at the Church (not for using force), but merely for affirming that she has the right to do so. Surely a worse case of "Satan reproving sin" was seldom met with. That Ireland is ruled by force, we think even Mr. Gladstone would not be bold enough to deny; and that he himself was the most powerful means of that force not being removed we think he will acknowledge. How then come it that he has such a holy horror of force being used in things spiritual, whilst he himself has been using it vigorously, and also so effectually in things political. If spiritual infallibility may not enforce morality, what right has political infallibility to do it. Mr. Gladstone thinks that it would be the highest crime of disloyalty, if the Irish were to rise up and insist upon its own Parliament; and were it to do so, he would use the force of the whole British Army, in suppressing the effort; and yet, if the Syllabus only hints at the fact of force being allowed to the Church in the suppression of immorality or the encroachments of the State on the Church, he is horrified. Surely Mr. Gladstone is inconsistent in his conduct, unlogical in his ideas. But more anon; we will resume the theme in your next. SACRADOS.

THE ST. PATRICK'S BAZAAR. CARD OF THANKS.

The Ladies who conducted the St. Patrick's Bazaar have great pleasure in announcing to the kind and generous patrons that the net amount of \$6720.08, has been realized by the Bazaar. For this remarkable success, which far exceeds their most sanguine expectations, the Ladies are indebted, under God, to the deep and lasting sympathy entertained by all classes of our Citizens without distinction of any kind for the charities interested in the Bazaar. The St. Patrick's Orphans are old pets of the charitable public of this good city; the more recent claims of St. Bridget's Refuge, on account of the large and indiscriminate charity exercised there, are now received with almost equal favor. To all who have aided in the good work the Ladies tender their very cordial thanks and pray that the loan may be returned to them an hundred fold by the Father of the poor and the orphans. Their special thanks are due to the members of the St. Patrick's Temperance Society to whose kind attention is due, the admirable order maintained throughout in the Bazaar Hall; also the gentlemen of The Independent Band who generously cheered the labors of each evening by their sweet music. The Ladies beg to acknowledge their great indebtedness to the talented young gentlemen who volunteered to give a most creditable literary entertainment in the Hall through which \$150 was added to the funds of the Bazaar.

Lord Ripon and his followers in high society at Hastings, Kirwan, a sister of the late Marquis of Hastings, has also gone over to Rome. This was formerly maid of honor, and as a girl, was great favorite of the Queen, who had held her infant at the baptismal font.